

*Yankee Family*



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### About our cover . . .

The Brown Family, anonymous 19th century American painting formerly owned by the Whitney Museum of American Art . . . first of a series of *Journal* covers on family life. Father Willard Brown was totally blind; his wife, Hepsibah Keyes Brown, "a legend of sharp-tongued femininity." Photograph courtesy of M. Knoedler and Co., Inc.

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### THE JOURNAL OF SOCIAL HYGIENE

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## A RESPONSIBILITY WE ALL SHARE

At the American Social Hygiene Association's annual meeting last year an extremely interesting symposium on "The Common Ground in Family Life Education" attempted to arrive at the points of agreement among the three major religious faiths in the matter of sex instruction of children and young people. One of the speakers was Edward B. Lyman, president of the Coordinating Committee of Catholic Lay Organizations, Archdiocese of New York, who presented a Catholic point of view forcefully and convincingly.

Since that time, Mr. Lyman's committee has written and recorded a series of scripts to assist parents in giving their children the information they need about birth, maturing and marriage. The recordings, first presented by Mr. Lyman before a class in family living and sex education last July, at the University of Pennsylvania, are now available from The Christophers, 18 East 43rd Street, New York, for \$4.00 for the set of four records.

The JOURNAL OF SOCIAL HYGIENE feels itself fortunate to have permission to publish both Mr. Lyman's remarks and the scripts themselves. We hope that other groups, representing other faiths, who are bringing the same thoughtful, constructive effort to bear on the methods of family life education will give us a chance to read and publish the results of their work.

Here is a task the responsibility for which we all share, Protestant and Catholic and Jew alike. While there are some points of difference in our approaches, the common ground of agreement is so broad and so fundamental that we can all only gain from an exchange of ideas about a matter which is of the greatest importance to the future of our children and to generations of children yet unborn.

## OPTIMISM IS NOT PERMISSIBLE

America knows how to prevent an increase in syphilis and gonorrhea during military and industrial mobilization. We have tested our methods in two world wars. All we need to do today is to adjust these methods to present conditions and to put them in operation.

But the nation faces quite a different problem in planning for modern civilian defense, in preparing to deal with the disastrous effects of atom bomb bursts over an American city. As the New York State Civil Defense Commission puts it, "Although there are many factors which may operate to reduce the number of casualties, optimism is not permissible in planning for medical aid."

Much of the problem is psychological. While we know how Europeans reacted to bombardment with conventional explosives,

and from studies of Hiroshima and Nagasaki we learned about the physical results of atom bomb bursts, we know relatively little about psychological reactions to A-bomb attacks.

And we have no idea at all how Americans would act under bombing of any kind, for no city in the continental United States has known a bombing since the Civil War. We do know that Americans have heard and read much about A-bombs, and that mystery and awe surround the tremendous destructive power of atomic weapons in the minds of most people.

To stimulate interest in a relatively inconspicuous but important aspect of civilian defense, Dr. Walter Clarke, ASHA's executive director, presents in this issue of the JOURNAL a memorandum, "VD Control in Atom-Bombed Areas," which he prepared after studying the available scientific reports and conferring with informed individuals. The statement embodies most of the suggestions of the 50 leading American VD control authorities to whom Dr. Clarke submitted his memorandum.

The JOURNAL welcomes your comments.

## SOMETHING NEW HAS BEEN ADDED

National defense. Stepped-up mobilization. Larger draft army. Round-the-clock recreation. Manpower problem. Women in industry. Civilian needs. Day care. Congested communities. Lack of housing.

These are some of the words we use to describe the social upheaval of the time. None of them is new. Nor are the national health and welfare services which make the difference between isolated effort and social order. Nor is the need for money to provide the services.

What is new in the picture is the United Defense Fund, Inc., recently set up to finance related national voluntary services—including social hygiene—in an economical and orderly manner. Eminent businessmen and labor leaders—including Philip R. Mather, ASHA's president—incorporated the Fund November 28. Its 1951 goal is about \$7,400,000. It will ask local Chests to provide about \$6,000,000 of this amount, either directly to the agencies participating in the United Defense Fund or through the Fund.

Organization of the United Defense Fund is a logical extension to the financing of national services of that time-tried expression of democracy known as the Community Chest. Intelligently guided, it can become synonymous with the finest kind of social action—the high-minded cohesiveness we call teamwork.

ASHA salutes the Fund and pledges its loyal and active support.



Nagasaki, Fall 1945

Black Star (Bennewitz)

## VD CONTROL IN ATOM-BOMBED AREAS

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by Charles Walter Clarke, M.D., Executive Director,  
American Social Hygiene Association, and Clinical Pro-  
fessor of Public Health Practice, Harvard University

### What We May Face

#### I.

In case of an atom bomb attack on an American city, gravest social hygiene problems will almost certainly arise. It is necessary to consider these and, so far as possible, to act now in preparation to meet them.



*I wish to thank the many distinguished military and civilian health authorities who commented on the preliminary draft of this statement and whose suggestions have been incorporated in the present version.*—Charles Walter Clarke, M.D.

Immediately following an attack there is the strong possibility that a state of great panic will exist, with thousands of survivors striving desperately to escape from the bombed area and from the city. Many injuries are likely to occur as a result of panic, and children and the old and infirm would especially suffer.

Following an atom bomb explosion, there would be a long period of great overcrowding in temporary housing at refugee centers and of doubling-up of families who are able to remain in the city. All sorts of people would be thrown intimately together in temporary quarters for housing and feeding. This would last until refugees could be restored to their homes or transported to other areas.

Families would become separated and lost from each other in the confusion. Supports of normal family and community life would be broken down.

Since many industrial processes and transportation and communication facilities would be interrupted, many people would be idle even though work projects would undoubtedly be planned for them. There would develop among many people, especially youths, uprooted and anticipating renewed attacks, the reckless psychologic state often seen following great disasters.

Under such conditions, it is to be expected that moral standards would relax and promiscuity would increase. With this increase, the venereal disease rates and the number of illegitimate births would mount—as they did in bombed cities of Europe during the recent war.

Even with strict police control or under martial law, the best estimates indicate that these conditions will exist in atom-bombed areas.

There is likely to be a shortage of penicillin and other antibiotics for the treatment of venereal diseases. Local supplies may or may not be sufficient to meet the urgent needs for life-saving treatment of casualties, expected to be numerous because of burn, blast, trauma from flying glass, falling walls, panic and radiation injuries. Antibiotics would also be needed for infections sure to develop following injuries and for conditions such as pneumonia, which may be prevalent if a bomb attack should take place during the winter.

It may be that stocks of antibiotics and other drugs can be built up to such an extent that adequate supplies will exist in all local depots for emergency use, but this would not be easy since a large number of strategic cities and the Armed Forces also must have large stocks of antibiotics.

There would almost certainly be a shortage of doctors and nurses, and few would be available for the diagnosis and treatment of venereal diseases. It is even doubtful if there would be enough doctors and nurses to give immediate emergency care to the urgent medical and surgical cases following an A-bomb attack. The cases of venereal diseases would have to wait until more urgent cases would have been cared for.

#### *Foresees 1,000% Increase Unless . . .*

Epidemiologic work to find contacts of infectious cases of syphilis and gonorrhea would be next to impossible due, first of all, to shortage of trained personnel and, second, to the fluid state of the refugee population which would be moving in and out of emergency housing without fixed places of abode.

The danger of epidemics of other communicable diseases—influenza and measles, for example—for which there are not specific easily applicable methods of prophylaxis would be great and urgent. In planning for public health control measures, the less dramatic but none the less grave dangers of an epidemic of syphilis and gonorrhea must be considered.

Under conditions such as those envisaged, the chances are that the venereal disease rates would increase by 1,000% or more, as they did in some European countries during the recent war—unless, of course, the venereal disease control program is strengthened now and drastic preventive measures are planned in advance and applied vigorously when and if needed.



## What We Can Do

### II.

Some suggestions regarding means of meeting the severe emergency described above may be advanced at this time.

1. The first important way to minimize the probability of an epidemic of venereal diseases in and around an atom-bombed area is to reduce the present incidence of venereal diseases to the absolute minimum *now*, before an attack. Increased venereal disease control activity is made even more necessary by the present rapid military and industrial mobilization. History leads one confidently to expect increased incidence of syphilis and gonorrhea unless control measures are strengthened, and it has already occurred in some mobilization-impact areas. Venereal disease control activities should be promptly stepped up, especially in and around great military and industrial centers.

The recent drastic cuts in federal funds for venereal disease control should be restored immediately. Activities similar to those carried on during the recent war, including cooperation between the Armed Forces and civil authorities in case-finding activities, educational programs and repression of prostitution, should be greatly increased.

2. The strong probability of a great increase in venereal diseases in and around atom-bombed areas should be taken into consideration in advance planning for general public health measures to cope with such an emergency. Venereal disease control measures should be integrated into general public health plans.

3. So far as timing is concerned, an outbreak of venereal diseases in an atom-bombed area would present a less urgent emergency than certain other communicable disease problems—as, for example, an epidemic of influenza—but venereal disease control, especially control of early syphilis and syphilis in pregnancy, should have a priority which increases with time following atom bomb explosion, because of grave long-range effects in the population if these infections are neglected.

4. Hospitals and emergency general medical and surgical centers should be adequately prepared to treat all cases of venereal diseases applying to such centers. This would not be difficult if adequate supplies of penicillin and adequate personnel are available.

5. Enough penicillin should if possible be available in regional depots so that venereal diseases in any atom-bombed area could be treated promptly without depriving other more urgent cases of adequate supplies. It should be possible within one or two hours to fly penicillin from regional depots to any emergency area thereby supplementing local stocks.



6. In an atom-bombed area there probably would not be enough physicians and laboratory services to insure scientific diagnosis of syphilis and gonorrhea in all cases and still provide for more urgent medical emergencies. Syphilis and gonorrhea should, under such emergency conditions, be treated with penicillin on clinical or other indications with a minimum of medical supervision.

#### *Recommends Use of Auxiliary Medical Personnel*

7. Emergency medical auxiliary personnel recruitment should include enlistment of registered nurses, pharmacists, navy hospital corpsmen, army medical corpsmen and others with some medical training, even though these men and women are not now engaged in medical activities. Selected personnel from these groups should receive short, intensive courses so that with a minimum of medical supervision they can administer penicillin to persons suspected on clinical or other grounds of having syphilis or gonorrhea. The first and most important objective should be to render syphilis and gonorrhea noninfectious and to prevent congenital syphilis.

8. It would not be feasible or necessary to hospitalize many cases of infectious syphilis and gonorrhea in an atom-bombed area. Gonorrhea should be treated at one visit—the same at which clinical diagnosis is made. Many cases of syphilis should be treated at one visit, others would require more than one visit. Legal measures should be used promptly when necessary to assure treatment of infectious syphilis and gonorrhea.

9. Emergency medical and surgical services, including those for venereal diseases, should be established at or very convenient to temporary housing and feeding quarters for evacuees. The press (if any survives), radio and loudspeakers should inform everyone of the location of these services. The public should be urged to go for medical care of any known or suspected infectious disease—including syphilis and gonorrhea.

10. All bombed areas must have strict policing. This should include vigorous repression of prostitution and measures to discourage promiscuity, drunkenness and disorder.

11. Social and religious services should be emphasized in such an area. Every effort should be made to re-unite family groups, to safeguard morals, to support or restore morale. Clergymen, case workers, group workers and recreation leaders would be especially needed. Since the load may be much too great for the surviving local professional workers, plans should be made to bring trained social and religious personnel into a region of atom-bombed devastation.

## LET'S TELL THE WHOLE STORY ABOUT SEX

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### A Paper before a Class in Family Living and Sex Education, University of Pennsylvania

by Edward B. Lyman

The letter in which your distinguished director, Dr. John H. Stokes, invited me to address you was something of a challenge. The challenge was to join with you in blueprinting a practical moral base, acceptable to any one of good faith, on which we could then erect a solid framework of education for family living.

I suggest that we begin by examining some highly practical principles that lie at the root of all sex education and family living. For if we are clear about these, a great deal of wasteful controversy which has characterized so many well-meaning efforts to "do something" about the problem can be avoided.

Next, suppose we tackle this knotty question of *who* should plan and carry out the education for family life that is our concern here. Since many of you are professionals in this field, we'll give particular attention to the role of the teacher, the nurse and counselor.

Finally, I'm going to play for you something brand new in the field of sex education, a series of four dramatized recordings for use with groups of parents, which combine the spiritual elements of the story of creation with a completely frank and natural treatment of the biological side.

Let us dispose first of the quaint notion that information alone will automatically wipe out all sex crimes, guarantee happy marriages and reduce our divorce rate to zero.

I suppose that never before in history has the interchange of news and opinion among men reached as high a degree of speed, accuracy and completeness as it has today, particularly in the United States. Any youngster old enough to write can find out all he wants to about sex. Recently one of my associates had the dubious privilege of looking through the New York Police Department's collection of literature available on the newsstands, in which a score of concerns offered advice on sex to "married couples" who wanted to write for it—with no questions asked about the age or marital status of the correspondents.

None of us here would defend the form in which this information is given, but the point is that material on the so-called facts of life has never been so widely and easily obtainable. Conscientious parents are frequently forced to give their children certain phases

of sex instruction long before they are emotionally ready, for fear that they may pick it up first from companions in the wrong way.

No, we cannot complain of any lack of information on the physical nature of sex. Yet the wave of sex crimes, many of them degenerate, continues to fill our papers, frightening children, worrying parents and causing deep concern to police and city officials. And our record of divorce and broken homes is a national disgrace.

Why?

Could it be that information alone is not enough? Could it be that teaching our youngsters only the *mechanics* of the sex function is no more a guarantee that they will use that function in the way its Divine Author intended than teaching a group of army recruits the mechanics of anti-aircraft weapons can insure the peace of the world?

Hang onto that thought, if you will, because it contains the key to our whole approach to this problem, and we shall come back to it later.

Perhaps we can simplify matters if we set down a series of connected facts:

1. You and I were created by a Supreme Being whom we call God.
2. God's partners in this act of creation were our parents, for He took from each of them a part of their bodies in order to produce the cell from which our own bodies evolved.
3. The human reproductive system, therefore, takes on a sublime dignity and purpose, for it constitutes the machinery by which the divine plan of creation is accomplished.
4. To make sure that the earth would be populated according to His plan, God made the urge for physical union between man and woman one of the strongest of all human instincts.
5. At the same time, in order to insure that this physical union be surrounded with both the spiritual and social safeguards proper to the dignity of its purpose, God instituted marriage and the family.
6. Society has come to recognize, therefore, as a natural law as well as a divine precept, that the physical union of a man and woman within the bond of matrimony, for the purpose for which it was instituted, is morally right and that such relations outside the protection of marriage are morally wrong.
7. The instinctive recognition of what is right and what is wrong in human conduct, which we call conscience, is obviously more developed in some individuals than in others. Yet the voice of conscience is the most powerful natural brake known on

immoral conduct. Where it is developed by proper character training, and particularly where it is reinforced by spiritual helps, it tends to restrain the inclination to evil that is one of the two warring forces in our human nature.

We will not change human nature by moral training and character guidance, but we may to an important extent be able to guide and control it.

### *You Cannot Separate the Facts*

Now if your mind works the way mine does when I am listening to someone labor through a number of obvious points to an equally obvious conclusion, you are probably several jumps ahead of me. Perhaps you are saying to yourself something like this:

"Sure, I see what he's driving at. He'd like to see factual material on sex information and family life education reinforced by a solid moral background. He'll probably urge us to cooperate with religious leaders so that children can get both sides of the story."

Well, you'd get about a 75% grade on that answer. The first part would be right as rain. But the second part would be only half right because you would have left something out—and would have left in a dangerous implication.

The implication is that parents—or in special cases, teachers or counselors—should explain the physical nature of sex and that the clergy should handle the spiritual side. Nothing, in my opinion, could be more unrealistic.

The story of human procreation is a great deal more than the physical detail of how an ovum is fertilized and grown within the mother and finally born into the world, beautiful though that story is. It is also the story of who designed the marvelous machinery of the body, of the soul which lights a new little life, of *why* we are born as well as how.

You cannot separate the physical and spiritual facts of creation any more than you can separate body and soul. When you do, in both cases, you have clay. Nothing else.

Now if this is true of the elementary phases of sex instruction, which involve no great stimulation of the imagination and almost none at all of the emotions, how much more does it apply to any description of the marriage act itself?

For here we are talking to teen-age youngsters whose imaginations are strongly developed and whose emotional reactions are easily stimulated and sometimes explosive. And sex information is not arithmetic. It is a personal thing, intimately bound up with the emotional process.

We have a solemn obligation to see that our youngsters hear and understand this story—with all necessary physical detail, of course—clothed in all the spiritual beauty its divine origin and high purpose require.

Just as important, we must see that our children, *at the same time they are given the physical facts about sexual union*, are taught how to control as well as how to use this God-given function.

Parents, who have the primary responsibility for such instruction, should learn how to combine the biological and spiritual elements of sex so that they can tell the story in its proper setting.

Teachers, who in special cases may have to supplement or even take the place of parents, are usually well grounded in how to explain the physical details of sex. If not, the information is readily available to them. But I would like to urge very strongly here that teachers and counselors also learn how to describe the spiritual background of sex, so that never at any time will any youngster hear about any phase of this important subject without getting the complete story, biological and spiritual combined in its proper perspective.

The very same advice applies to members of the clergy, although for the opposite reason. By training they are well able, of course, to tell the story of creation in all the beauty of its spiritual nature. Many of them have written some excellent pamphlets in this vein. But when it comes to describing the necessary physical details, they all but unanimously take refuge in such generalities as to leave the poor youngster more at sea than ever. Material like this frequently leads young people to compare notes with each other in order to fill in the missing pieces. And that, of course, is precisely what we are trying to avoid.

Let me tell you a little story which will illustrate what I mean by a constructive, cooperative attitude toward this subject on the part of those in religious life.

Last fall I was asked to give a little talk before the Parent-Teacher Association of the parochial school in my home town. At that time the recordings about which you will hear later were not even in script form. Nevertheless, it was possible after a fashion to act out the dialogue—which, as you will see, was pretty frank.

I wasn't too happy to begin with. For one thing, my wife was sitting in the back of the hall, and the experience of doing all the talking while she just listened was, as any husband can appreciate, a new one for me. All around were women we played bridge with, trying to look polite but obviously expecting the worst.

I had just gotten under way when the door in the balcony opened and in filed fifteen nuns. Well, I suppose my jaw must have hit the floor audibly, but I went on talking. Afterwards, I hunted up the Sister Superior, a solid, sensible woman and an experienced educator.

"That was a fine trick to play on an old friend, Sister," I scolded her.

She laughed and said I really had looked a little uncomfortable up there.

"But," she said, "I wanted our Sisters to hear that talk. Of course, we believe it is the duty of parents to give instruction like that. You'd be surprised, though, at the number of mothers and fathers we have to get after because they keep putting it off. Others tell us they just don't know what words to use.

"And then there are some cases where home instruction is out of the question, and the responsibility falls on us. When that happens," she said, "we just can't take a chance of saying the wrong thing."

I believe that each one of us—parents, teachers, counselors, doctors and nurses, clergy and public health officials—has something to learn from the other in handling this important matter of sex information in its proper perspective. And perhaps all of us can get something out of this little story of the humility and open-mindedness and cooperative attitude of one group of religious women with children entrusted to their care.

### *The Reason Why*

Well, we've covered so far the importance of putting a moral base under sex education and the equal importance of seeing that children get both biological and spiritual aspects of the story *at the same time*.

Now, suppose we extend this moral base so that it also supports some of the other phases of family life education in which we are interested. Then let us spell out briefly some of the practical ways in which this can be made effective.

Suppose we begin with a well-known fact of human psychology. We all know that people will respond better to a call for action if they understand and approve the reason for that action.

An army fights better if it knows what it is fighting for. People will back up a government in war or peace, they will contribute to charities and work for a cause, even at great sacrifice, when they understand not only what you are asking them to do, but *why*. Even children, generally speaking, will obey better if parents take the trouble to explain why they should do this and not do that.

Now the only "reason why" which means anything, when it comes to human conduct, is of course the fundamental fact of our creation by God and our obligation to follow the rules of decent living which He has given us. Nothing else makes any sense.

The Army, for example, found this out at least as long ago as World War I. The January, 1921, issue of the JOURNAL OF SOCIAL HYGIENE gave the results of a survey of 13,000 American soldiers in France on venereal disease and the factors that the military authorities had found most effective in combating it.

Number one on the list was the inner urge to stay decent, developed by such factors as "character, religion, love, loyalty and self-respect."

The second most effective were factors which "diminished the opportunity for sex contact," especially efforts to suppress houses of prostitution.

Third were measures to diminish the dangers of contact, such as prophylaxis. Punishment for contraction of VD ranked fourth in effectiveness.

It is interesting to note, by the way, that of the 13,000 soldiers who answered this questionnaire, 34% stated they had remained chaste during their entire service in France—and this period covered from eight months to two years.

Considering battle tensions, the long absence from home and the moral laxity which generally accompanies a war, that is a pretty good record. And the principal factors which made it possible, you will notice, are the same principles of training in moral responsibility we are talking about here.

### *Home and School*

Now let's get back to our original discussion, the "who" and "what" and "how" of teaching this moral responsibility to young people.

I think it should be clear to all of us by this time that we cannot leave the task of grounding children in a sound philosophy of living entirely to the churches. The home and the school likewise have a share in this vital task, and since our contacts are with both, it might be well for us to spell out some ways this purpose can be accomplished.

If moral principles are to mean anything, they should not be left hanging on the walls like mottoes, but made into practical working tools to use in everyday activity, as a carpenter uses his level and plumb line to guide him.



Why is it that one family, with every asset of wealth and environment, will produce a delinquent, while another, at the opposite pole of surroundings and material advantage, will be happy, good neighbors and responsible citizens?

Perhaps the reason is that in the second case God is consciously made a part of the family circle. From babyhood the children are taught who made them, to say their prayers, to thank God for each meal, each new toy. Good humor, fairness and tolerance are encouraged by example as well as precept. Children learn about obedience through the extension of divine authority to parents and others vested with lawful jurisdiction.

It is the same way with honesty and all the other homely virtues. There is a definite relationship established in the child's mind from early babyhood between the reality of God and—through the moral law—every human thought, word and deed. There is our design for living.

So much for the home.

Now, suppose we move on to the school. Here the problem is vastly more complicated by differences in religious belief, by our confusion over the true meaning of academic and religious freedom and separation of church and state and by court decisions in test cases which sometimes run into each other going and coming.

We have just reason to be proud of our American public school system as the finest in the world. Whatever its shortcomings, it is perhaps not too extravagant praise to say that it has only one serious fault. It is almost completely godless.

This is true in spite of the fact that the great majority of our public school officials and teachers are decent, God-fearing people. The hard fact remains, however, that as a practical matter it is almost impossible to mention the name of God in the classroom.

Why is this so important to our present discussion? Because education, and particularly the education for family living in which we are interested here, can never be separated from values—in this case, moral values. And how are we going to lay a foundation for moral values without the bedrock of belief in God, who gave us those moral values?

Can we restore the Creator to His rightful place in our schools without getting involved in sectarian differences or overlapping the functions of church and state?

I think we can. I think we can if we really want to, if we realize how desperately important it is to our country that this brave new generation, which will have the job of rebuilding the world, have

a sound set of moral values. Certainly the Army has had no hesitation, in its character guidance program, in going right to the heart of the matter by frankly acknowledging man's divine origin and setting down certain fundamental precepts of the natural law.

How can we accomplish this in the schools? Considering the practical difficulties to be faced, I think we might limit our efforts to two simple steps:

1. That our children begin each day in school with a little prayer, asking God's blessing on their work.
2. That in all our teaching we reverently acknowledge God as the divine source, not only of life itself, but of the dignity of man on which our democracy is founded, of the physical universe and of our civil rights and duties.

That's all. The rest can be left to the home and the church.

### ***Blueprints, Tools and Help***

Now there is one more question in the field of education which has an important bearing on our discussion of tying in moral values with family life instruction. It is a highly controversial one, and I know you will appreciate that I am speaking not as an educator or as the representative of any group, but merely as an individual parent.

It has been the traditional boast of many of our distinguished institutions of higher learning that they are primarily concerned, not with the mundane and constantly shifting details of daily living, but with eternal, unchanging values. Their purpose is to equip the student with a yardstick, as it were, against which he may measure any situation, and to sharpen his mental and moral endowments so that he can make his own way.

Now there is considerable to be said in favor of this philosophy. Certainly it is impossible for any institution to keep up with all the shifting currents of modern life, much less to see into the future. Yet I venture to suggest that the world in which we live today has become far too complex for us to be satisfied with handing a student a set of tools and a blueprint. We must also help him build his house.

To bring this down to our own field, suppose we take the question of continence before marriage. Not only for moral but even for social reasons, most authorities seem to agree that it is desirable for both parties to enter marriage without previous sexual experience.

It will do a mother little good to talk to her daughter about the virtue of chastity, however, unless she can also help her decide whether a certain amount and kind of petting with a certain boy

under certain circumstances will endanger her chastity or not. The application of principles, in other words, has become almost as important as, and even more difficult to work out than, the principles themselves.

### *Whose Job Is It?*

Well, now we come to the final stage of our discussion. Who should be responsible for education for family living, and particularly for sex instruction?

There has, of course, been a great deal of controversy generated over this question, with groups of embattled parents and teachers arguing whether or not sex education should be given in the schools. Yet, as so often happens, when you analyze all the reasons on both sides, you find that the area of agreement between the warring factions is much broader than where they disagree. For instance:

1. Nearly everybody agrees that children should have competent instruction in the necessary facts of sex, not only as a matter of right, but to protect them from the consequences of the distorted half-truths heard in back alleys which were the only acquaintance many of their parents had with the subject when they were young.

2. Most educators and other competent authorities, I believe we can assume, agree that the ideal method is for parents to instruct their own children. The American Social Hygiene Association, for one, has repeatedly emphasized this principle.

3. Parents who have taken the trouble to think the matter through will recognize, on the other hand, that the teacher, the counselor, the social worker and the clergyman cannot be left out of any intelligent planning on this problem either. Quite the contrary.

In the first place, there will always be parents who cannot or will not undertake this important obligation themselves. Someone will have to teach their children.

Next, we already have in many school curricula subjects like biology, home economics, the social sciences and so on, which cover certain points of sex information or other phases of family life education. It would be far better, in my opinion, to concentrate on perfecting and spiritualizing the courses we already have, integrating new material into them where necessary, than to set up special courses in sex education alone.\*

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\* The American Social Hygiene Association and other responsible agencies working in this field have repeatedly stressed the point that such material should be integrated into the appropriate place in the general school curriculum rather than be handled in an isolated teaching unit.

Finally, even children from happy homes will often come to their teacher—if she is a good teacher and has won their confidence—with some question about their bodies or about marriage or some problem of living. I believe most authorities would agree that such situations should be handled quietly and naturally on the spot, although preferably in private.

Now when all this is said, we still have one very important reservation. This is a personal conviction, and you don't have to agree with it, but I say it very seriously as a parent.

I believe that *group* instruction of young people in the advanced stages of purely sexual matters is psychologically and pedagogically unsound, and may be morally dangerous.

I believe that whatever biological information concerning the human body may be necessary in the schools should never be given as just another example of the reproduction of a species, one step beyond cats and tadpoles; that it should be clothed in the beauty and dignity appropriate to a divine act of creation; and that this story should be given, not by itself, but as part of continued and integrated instruction in the nature and obligations of family living.

#### ***Recommends Private Instruction***

I believe, finally, that in cases where it becomes necessary for the teacher herself to fill the role of parent in discussing intimate sex questions with a youngster, such instruction should be given privately, as much or as little as may be necessary at the moment, and with proper regard both for spiritual values and for the characteristics of the individual child.

Whatever may be our separate convictions on these points, I imagine we can all agree that parents need our help. It would be tremendously constructive, in my opinion, if school officials, teachers, counselors and other qualified experts united with clergy representatives of the various faiths in each community and worked out a practical program to help parents do their own job better in this important field.

Such a program need not involve filling parents full of a mass of biological information which probably would only confuse many of them. It should consist of giving them simple helps whereby, in their own way, they may be able to tell their children the story of life, not only in its physical details, but with all the beauty of its spiritual meaning.

It was in response to just such a demand from parents that the dramatized recordings I mentioned earlier, and that we will play for you now, came to be made. They were extensively "road-tested" before being professionally recorded, but even now they are intended only to suggest useful phrases and situations, not to be committed to memory. Obviously, no one can lay down hard and fast rules for handling situations that will vary from one home to another and from one child to another.

#### *Planned for Parents*

You might be interested in hearing how these recordings were developed. The original scripts were recorded at the Fordham University radio station last March, using semi-professional, volunteer talent. This set was then played for parents' groups in New York and New Jersey, and the scripts were revised in the light of their comments and suggestions. Now we have the final recording with professional actors.

You will notice that the scripts, despite their spiritual overtones, are deliberately designed for non-sectarian use.

Our own feeling is that the best way to use this material is before parents' groups. In fact, it was designed for that purpose. We have had a competent authority introduce the subject first, in order to establish sex instruction in its proper relation to the broader field of family life education, and to give more background on the spiritual origin and purpose of sex than was possible in the recordings. After each record, the parents were invited to ask questions or suggest different ways in which they would have handled the same subject.

Later on, we also propose to put out a pamphlet containing a suitable introduction to the subject, the text of the recordings and a stenographic transcript of one of our sessions in which parents and experts exchanged questions, answers and suggestions. This will be in response to requests from many parents who wanted a "take home" piece to refresh their memories and refer to when needed.

Well, Dr. Stokes' challenge to me, which I mentioned in the beginning of this paper, has now become an opportunity for you. It is a double opportunity, in fact. First, to mobilize your specialized training and teaching talents in an organized effort to help parents do their own job better in this vital field. Second, to join with parents and religious leaders in building a solid moral foundation under sex instruction and family life education.

Only thus will it have the dignity and purpose God intended it to have, and which the new generation so desperately needs.

## HOW BABIES ARE BORN

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### First of Four Recordings for Parents

(MUSIC: SUITABLE INTRODUCTORY THEME . . . DOWN UNDER BRIEFLY AND OUT)

ANNCR: This is the first of a series of four recordings on a problem that bothers so many parents today, "What should I teach my child about sex—and, particularly, *how* should I go about it?" . . . It is intended for use by parents' organizations and PTA groups—not for children.

It is not designed to be followed word for word, but to serve as a basis for discussion, as an illustration of how the beautiful story of creation can be told to children in a frank but perfectly natural way that combines both spiritual and biological elements. Only you, the parent, can decide how and when to give these instructions to *your* child. But these little scenes, by suggesting a phrase, or a situation, may make your talk easier.

In this first recording, a little boy—who might be four or six—has just discovered that the neighbors' dog has given birth to a litter of puppies. Out of this natural situation arises the first question usual in all sex instruction—"Where do babies come from?" The father (who might be you) answers him truthfully, seriously, but in a natural, informal way.

Notice two things. First, the father introduces the name of God and the divine plan of reproduction very early, and this identification of God with creation carries naturally through the dialogue. Second, although the father answers the boy's further question, "How does a baby get out of its mother's body?" he gives a minimum of feminine anatomy at this stage and avoids arousing empty curiosity.

In real life, this instruction might extend over two or three talks. The child's curiosity should govern, though we should be careful not to give him more than he can handle at first.

(MUSIC: BRIDGE)

(SOUND OF WOOD BEING SAWED . . .  
SLOW, LABORIOUS)

JIM: (IN CADENCE WITH SAW STROKES . . . VERY SERIOUSLY TO HIMSELF, BUT NOT MELODIOUSLY, TO TUNE OF "VOLGA BOATMAN"). *Saw-that-wood . . .*

Saw-that-wood . . . How-I-hate-to-saw-this-fiiiyer-wood! (TO HIMSELF) Whew!

(STOPS SAW)

(TO HIMSELF . . . TALK) Golly, if I don't get a lame back out of this, I . . . (CALLS) Shirley! . . . Hey, Shirley!

(WINDOW OPENS A LITTLE OFF . . . AFTER  
COUNT OF TWO)

SHIRLEY: (OFF AND PROJECTING) Did you call me, Jim?

JIM: (HE'S ON MIKE . . . PROJECTS) Yeah—I just had a bright idea. Is there any chance, do you suppose, to buy us a power saw by stretching the budget?

SHIRLEY: What budget?

JIM: Why, uh . . . (DOUBLE TAKE) Now, look here—

SHIRLEY: (LAUGHS) Jim Coster, you're not a very convincing martyr. If you'd only get out and do some exercise once in a while, you wouldn't mind sawing that little pile of wood.

JIM: (OFFENDED) Whaddaya mean, exercise! I love to saw wood! (STARTS IN AGAIN . . . TO CADENCE WITH SAW) (SAVAGELY) I-love-to-saw-wood . . . I-love-to-saw-wood . . .

SHIRLEY: (LAUGHS UNDER HIM & CLOSES WINDOW, FADING HERSELF OUT)

JIM: (AS SOON AS WINDOW IS SAFELY CLOSED, STOPS SAWING AND MUTTERS TO HIMSELF) Humph—might as well be in a chain gang!

BILLY: (ABOUT SIX) (RUNNING ON . . . OUT OF BREATH) Daddy! Daddy! (ON MIKE WITH RUSH OF FEET) Guess what, Daddy! Guess what!

JIM: Hi, Billy . . . where's the fire?

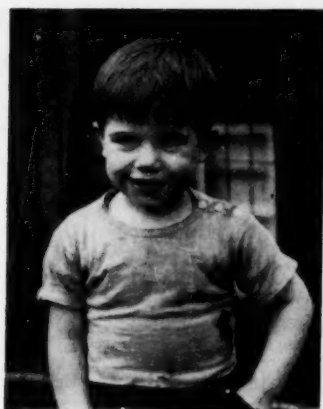
BILLY: (THE WORDS TUMBLE OUT) Daddy, old Bess just had a litter of puppies! They're in that tool shed back of Dicky Lord's place next door. Six of 'em! They're so tiny I can hold one in my hand. They can't even open their eyes yet. C'mon, Dad, you gotta see them!

JIM: Well, I guess this calls for a little inspection trip. (CALLING) Shirley! I'm going to investigate a new family next door.

SHIRLEY: (OPENS WINDOW OFF MIKE) Have fun! I'm sure that saw will work better when you get back!



"How did the puppies  
get there?"



(THEY WALK ON GRAVEL . . .)

JIM: Billy, your mother is a wonderful woman, but sometimes I think she just doesn't understand us men!

BILLY: (STILL EXCITED—HE HAS A ONE-TRACK MIND) Here we are, Dad—just on the other side of the hedge, in the shed.

(HINGE SQUEAK—OPENING SHED DOOR)

Look at 'em, Dad. . . . Aren't they cute?

JIM: My gosh. Well, that's quite a family, Bess, old girl! You did all right for yourself!

BILLY: (A PAUSE) Dad . . . Hey, Dad . . . How did the puppies get there? I mean—before, there weren't any, and all of a sudden, here they are!

JIM: Why, God made them, Sonny, just like He made everything.

BILLY: Yeah, I know that, but—how did they *get* here?

JIM: Well,—uh—let's see—well, it was like this. Everything that's alive grows from a tiny seed. You know the little tomato seeds you and Nancy planted in your garden, and how they grew into nice, red tomatoes?

BILLY: Yeah.

JIM: Well, it's the same way with puppies. God planted little seeds inside old Bess's tummy, and they grew into puppies.

BILLY: (EXCITED) The puppies came from *inside* Bess?

JIM: That's right . . . Remember how fat she was getting? That's because she was carrying the puppies inside of her.

BILLY: Geeee! (PAUSE—A SUDDEN THOUGHT) But, Dad, how did the puppies get out?

JIM: Easy . . . Remember how I told you the hen lays an egg?

BILLY: Yeah.

JIM: Well, it's the same way with puppies. Bess has a tiny opening in her body and it stretches open so the puppies can come through. Then it closes up again. See?

BILLY: Geeee *whillakers!*

JIM: Well, Bess, take good care of your babies. We've got to be getting back.

BILLY: (OVER SOUND OF WALKING) Daddy . . .

JIM: What, Sonny?

BILLY: Daddy, do real babies—I mean . . .

JIM: Do real babies grow inside their mothers too? Is that what you mean?

BILLY: Yeah, do they, Dad?

JIM: Why, sure. But real babies are different from puppies. You see, when God makes a dog or a pussy cat, after a while it dies. And then we bury it in the ground, and there's no more dog or pussy cat. But babies are different.

BILLY: How come, Dad? How are they different?

JIM: When God makes a baby, Billy, it's the most wonderful thing in the world, and here's the way He does it. First He takes a tiny seed from inside the daddy. Then He plants the seed inside the mother. And then He breathes into that something we call a soul.

BILLY: A soul? What's that? I never saw one, did I?

JIM: No, Son. We can't see the soul, but it is the most wonderful part of the new baby. Because when the baby grows up to be an old man, and dies, they bury his body in the ground. But his soul goes to Heaven and lives with God forever.

BILLY: Forever and ever?

JIM: That's right.

BILLY: (PAUSE) But, Dad, how do real babies get out of their mothers?

JIM: Well, that little egg that I told you about—God breathes a soul into it, and it starts to grow. It grows for nine whole months inside the mother, right under her heart. And then, when it is ready to come out, the mother goes to the hospital so the doctor can help her, and the baby slips through a tiny opening in her body.

BILLY: You mean, Mummy has a *hole* in her body???

JIM: Why, sure. We all have different openings in our bodies, for different things. You have holes in your nose to breathe through. And a mouth to stuff cookies into.

BILLY: Yeah, that's right.

JIM: Well, mothers have a little opening between their legs, and when the baby comes through, it stretches wide. Then it closes up again. See?

BILLY: Geeee! (PAUSE) Gee! Wait'll I tell Nancy!

JIM: Well—ah—uh—I think we'd better keep this a secret just between the two of us for a while.

BILLY: Does Mummy know?

JIM: Yes—(DEAD PAN) I think Mummy knows. But Nancy's only a baby yet, and she wouldn't understand. Later on, when she's as old as you, we'll tell her too.

BILLY: There's Mummy now. I'm going to tell her about the puppies.

JIM: (WHISTLING—STOPS, CHUCKLES TO HIMSELF) "Does Mummy know?" Wait'll I tell Shirley that! (WHISTLES AGAIN—INTO . . .)

(SOUND OF SAWING, RHYTHMIC & EVEN THIS TIME)

Hey, Shirley!

SHIRLEY: Yes, Jim?

JIM: Danged if this thing doesn't work better at that! Goes to show I don't know my own strength!

(BOTH LAUGH—INTO . . .)

(MUSIC: PROGRAM THEME UP AND OUT)

## MENSTRUATION

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### Second of Four Recordings for Parents

(MUSIC: SUITABLE INTRODUCTORY THEME . . . DOWN UNDER BRIEFLY AND OUT)

ANNCR: In the first recording, remember, the father waited for his little son's question. In this scene the mother herself leads into the subject of menstruation with her daughter, who might be ten or eleven, perhaps older. The obvious reason is to make sure that a girl knows both the natural and the spiritual significance of this function *before it happens*.

Parents are the best judges of the proper time and place for such instruction, but a good rule to follow here is "better a year too early than one week too late."

Notice how the mother starts with changes her daughter can see—the outer growth of her body and then the inner maturing which comes with adolescence. There is an obvious bond of confidence between mother and child, which is essential in all sex instruction.

Notice, too, how both the naturalness and holiness of the menstrual function are explained by the mother. There is an emotional overtone here, too, which contrasts with the more matter-of-fact presentation to boys.

Here again, for convenience, the subject matter of perhaps two or more talks has been compressed into a single scene.

(MUSIC: BRIDGE)

(EGG BEATER GOING SPASMODICALLY—WOMAN HUMMING OVER)

MOTHER: (HALF TO HERSELF) Let's see now . . . fold in the whites.

(EGG BEATER AGAIN)

BETTY: (ABOUT TWELVE—OFF MIKE) Hi, Mother!

(BANG OF DOOR)

(ANOTHER BANG OF BOOKS, ETC., BEING DROPPED ON FLOOR)

Watcha making—cake? Umm-yum!

MOTHER: Betty O'Brien, get your fingers out of my icing this minute! And how many times have I told you to hang up your coat and put your books in your room when you come in?

BETTY: (IRREPRESSIBLE) What's it worth to you, Mums—licks on the bowl?

MOTHER: (LAUGHING IN SPITE OF HERSELF) Betty, you're impossible! When are you going to start growing up?

BETTY: When am I going to finish, you mean. (DRAMATICALLY) Behold the evidence of old age descending on your darling daughter, Mrs. O'Brien. Watch this coat sleeve! Watch it closely, now—an inch, two inches. Why it's crept halfway to the elbow before your very eyes!

MOTHER: (DESPAIR) Betty! Your father just bought you that coat a year ago, and it was too *big* then. Let's see, I don't suppose we can let that sleeve down any more.

BETTY: Now, Mother! You're just *not* going to buy me another new one. I just won't have it (SLYLY) unless, of course, you twist my arm enough!

MOTHER: It's twisting your neck I should be doing! (SIGH) But you *are* growing up, Betty. I can see that.

BETTY: The scales don't lie, except when Daddy gets on them! (DREAMILY) Mmm, I hope I have a figure like Phyllis Graham's.

MOTHER: Betty, be serious for once!

BETTY: But *I am* serious. Oh, oh! I can feel a Motherly Talk coming on. I know that look in your eye!

MOTHER: (LAUGHING) I declare to goodness, sometimes I don't know whether to hug you or paddle you! You know so much—and yet—(TRAILS OFF)

BETTY: And yet *what*, Mums?

MOTHER: I was about to say—and yet you know so little.

BETTY: I'm sorry, Mums, I'll be good, really. What were you going to tell me?

MOTHER: Nothing much, honey. It's just that—well, with all these changes you can *see*—getting taller, your breasts beginning to grow, and so on—there are other changes going on inside of you.

BETTY: Inside of me? What kind of changes, Mother?

MOTHER: Remember my telling you when you were little how babies grow inside their mothers?

BETTY: Mm—hmm.



"What kind of changes, Mother?"

MOTHER: Well, from now on through your teens, the wonderful machinery inside your body that will hold and nourish a baby when you are grown up, if God calls you to the married state, that machinery will begin to develop.

BETTY: (EAGER) Really, Mums? Tell me about it.

MOTHER: Well, to begin with, every woman has two small organs within her body called ovaries. Each month, one of them produces a tiny egg, or ovum as the doctors call it.

BETTY: Is that the egg the baby grows from, the one you told me about when I was little?

MOTHER: That's right, dear. You see, God knew that when He *did* will to create a new little soul inside the mother, the tiny body would have to be nourished so it would develop from a little egg to a full grown baby.

BETTY: Uhuh.

MOTHER: Well, so wonderfully has God designed our bodies that each month, as one of the ovaries produces an egg, blood is accumulated in the lining of the uterus, or womb.

BETTY: That's where you carry your baby, isn't it?

MOTHER: Yes, dear. Now, when a woman is married, the seed from the father which I told you about is planted inside the mother's egg. And this egg fastens itself to the wall of the uterus. That is what the blood is for, to nourish the tiny body until it is ready to be born.

BETTY: Oh! That's—that's wonderful, isn't it, Mother? Does that happen *every* month, even before a girl is married?

MOTHER: That's right, honey. It's part of the whole, complicated process that the doctors call ovulation and menstruation.

BETTY: But does the blood come anyway, even when there is no baby to need it?

MOTHER: Yes, but it doesn't stay there in the uterus when there is no baby. When the egg is not fertilized, it dissolves and the blood simply flows out through the vagina. Then the whole process starts all over again the following month.

BETTY: You mean, you sort of—bleed?

MOTHER: Not exactly, dear. The blood is simply stored up for a particular purpose, and when it is not needed, it just passes off. It's a perfectly natural bodily function—and a holy one, really, when you consider that it's part of God's wonderful plan for creating new little souls in His own image.

BETTY: (SLOWLY) Oh.

MOTHER: That's why I'm telling you now about those changes which are beginning to take place in your own body. Some day—it may be soon, or it may not be for a year or so—you will have your first period, as it is called. Normally, it lasts three to five days, but at first it may be only a trace and may not come regularly every month.

BETTY: But, Mother—when it happens, what'll I do?

MOTHER: When it does, dear, just come and tell me and I'll show you how to take care of yourself and your clothes. The thing to remember always is that this is a natural thing, a holy thing. It means that God is preparing your body for the wonderful calling of motherhood, if that is His plan for you.

BETTY: I understand, Mother. And—and—thanks for being so sweet.

MOTHER: (CHANGE TEMPO) All right now. Get those books picked up before your father gets home or he's likely to forget you're growing up and use the slipper on you!

BETTY: I'm on my way, Mums—but first, how about licking the bowl?

MOTHER: (LAUGHS) Betty O'Brien, I wonder if you'll ever *really* grow up?

(BETTY LAUGHS GAILY TO . . .)

(MUSIC: PROGRAM THEME . . . UP AND OUT)



## PROBLEMS OF PUBERTY

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### Third of Four Recordings for Parents

(MUSIC: SUITABLE INTRODUCTORY THEME . . . DOWN UNDER BRIEFLY AND OUT)

ANNCR: This scene deals with the subject many fathers find so difficult—"wet dreams" and the explanation of physical intercourse in the marriage union. The boy might be as young as nine or as old as fourteen, and his age should govern the amount of detail given.

As in the previous record, the comradeship between father and son is obvious. They share little man-to-man confidences, and the years have seen many small talks between them.

Notice particularly three points in this recording. First, the unabashed, normal use of such technical terms as penis and sperm. These flatter a boy's sense of responsibility. Next, the coupling of sex information with instruction on purity. Virtue is described, not as something for sissies, but as a protecting armor the strong man throws around the God-given creative power in his body. Finally, the groping of the father for the right words, the lack of glibness, the occasional touches of humor, all indicate a natural approach that is true-to-life.

(MUSIC: BRIDGE)

(SOUND OF BOXING GLOVES . . . THUDS AT UNEVEN TEMPO . . . THEN OUT AS FATHER SAYS:)

FATHER: No, no, Bob! A good boxer *never* leads with his right! Here, let's try it again. Don't leave yourself open, now.

(RESUME SPARRING . . . ONE GOOD WACK INTO DAD'S TUMMY)

Ungh! (WINDED) Time out!

BOB: (HE'S THIRTEEN . . . CONCERNED) Golly, did I hurt you, Dad?

FATHER: Nooo, but I don't like that left hook of yours poking me where my waistline used to be. Guess you're getting too fast for your old man to spar with, any more.

BOB: (LAUGHS) Sissy! Come on, Dad. Let's grab a coke out of the ice box.

FATHER: Good idea.

(REFRIG. DOOR . . . BOTTLES, ETC., UNDER)

Let's take 'em up to your room. What do you say?

BOB: Sure, why not?

(REFRIG. DOOR CLOSING . . . THEY WALK . . .  
UPSTAIRS . . . UNDER)

FATHER: (GOING UPSTAIRS) Your mother would give me the devil  
if she were home and saw me horsing around with you this way.

BOB: (HE KNOWS) Yeah, she says you're getting too old for  
sparring.

FATHER: Too old, at my age! Can you imagine!

(THEY'RE UPSTAIRS . . . OPEN DOOR UNDER . . .)

BOB: C'mon in, Dad—have a chair.

FATHER: Thanks.

BOB: No, you take the easy chair, Dad.

FATHER: Now, listen, young fellow—I'm not *that* old! (BOB LAUGHS)  
Think I will, just the same. (SITS WITH SIGH OF RELIEF)

(OPENS COKE BOTTLES)

BOB: Here y'are, Dad. That'll make you feel better.

FATHER: Umm—yes. (TAKES A SWIG) Good! (THE CAREFUL  
LEAD-IN) You know, Bob, you're getting to be a pretty big  
fellow! Yes, sir—maybe this is a good idea. Chance for us  
to have a little talk.

BOB: Why, sure, Dad. What's cookin'?

FATHER: Mind if I smoke in your room?

BOB: (PLEASED AT BEING ASKED) Why, no, Dad. Go ahead!

FATHER: Thanks. Your mother'll probably have a fit. She just had  
the curtains washed. (PUFFS AS HE LIGHTS PIPE . . .  
BOB CHUCKLES. THROUGH PUFFS) Remember the last  
time we talked about this old body of ours, Bob?

BOB: Yeah—yeah, I remember, Dad.

FATHER: (TRIES ANOTHER MATCH AS HE TALKS) Remember I  
told you that when two people get married they become like  
one person, spiritually, mentally, physically?



Now that he's experimenting with  
Dad's electric razor . . .

- BOB: Yeah—I—ah—remember you said that, Dad.
- FATHER: I guess that didn't make too much sense, then.
- BOB: Well, I *have* sort of wondered about it a couple of times since.
- FATHER: Sure you have. But don't let that worry you. You didn't learn algebra in fourth grade grammar school, did you? And now that you've started experimenting with my electric razor . . . (HE PAUSES . . . THEY BOTH CHUCKLE) Well, maybe you're ready for the next grade.
- BOB: Shoot, Dad. I'm all ears. Here's a match. Your pipe's out again.
- FATHER: Thanks. (STRIKES IT AND PUFFS UNDER) Well, to begin with, you ought to know the medical terms for certain parts of the body. Every family has its own set of names, and you youngsters had the most original ones I ever heard. But when a doctor speaks of the male organ, he calls it the penis.
- BOB: Yeah, I know that already, Dad.
- FATHER: Now this organ is one of the most wonderful examples we have of how carefully God planned everything for a particular purpose.
- BOB: I don't get you.
- FATHER: Well, when a man and a woman are married, Bob, they love each other very much, and in showing this love their instinct is to embrace each other, as if—oh, as if to try to become the "one person" God intended them to be. Well, Son, so closely has God connected our emotions with our bodies, that this embrace by the husband and wife arouses in each a great desire for physical oneness. And that's exactly the way God planned it, for the penis of the husband actually passes

into his wife's body. That's what we mean by being "one" physically.

BOB: Gee! Is that what happens when people get married?

FATHER: That's right. Now when the penis has entered, it ejects a fluid which contains the seed—or sperm, as the doctors call it.

BOB: Is that the seed that helps make a new baby?

FATHER: You bet. But here's the important thing to understand now. All those changes in our bodies which make a boy into a man don't happen overnight. Some of them are going on inside you right this minute.

BOB: (EAGER) Golly, Dad, what changes? (WITH A MISCHIEVOUS GRIN) You mean the electric razor?

FATHER: No, you rascal! And don't let me catch you monkeying with mine for another couple of years yet! (SERIOUS AGAIN) No, Bob, what I'm talking about now is the fluid that contains the sperm or seed. It's formed in two little sacks beneath the penis, which we call the testicles. One of these nights, before very long, you may find that some of it passes off in your sleep.

BOB: (SUDDENLY SHOCKED) But, Dad, that's wrong, isn't it? I mean . . .

FATHER: (CALM, NATURAL) No, Son, it's not at all wrong. It's true that to waste the seed *deliberately*, to do anything knowingly to make it come, is a very grave sin, because God designed that secretion in a man for one purpose, to be—well, like one of His raw materials in the creation of a new life. But "wet dreams," as we call them, are very different. You see, the body manufactures that fluid all the time, and when the supply becomes too great, as it does sometimes before men are married, Nature opens a sort of safety valve in your sleep and it passes off.

BOB: Gee, our bodies are complicated, aren't they, Dad?

FATHER: You bet, more complicated than the biggest dynamo ever built. Only God could make our bodies. (BREAK)

BOB: (A NEW THOUGHT STRIKES HIM) But, Dad, why do fellows get these—these feelings *before* they get married?

FATHER: That's a good question, Bob. To begin with, this business of propagating the human race is quite a job. In spite of modern medicine, childbirth still means a certain amount of pain for the mother. As for the father—well, you'll find out what it's like to buy groceries for a crowd like this soon enough!

BOB: You mean—maybe some people might not want to have children, otherwise?

FATHER: Something like that. So in order to make sure this old world would be populated, God made the desire of man for woman one of the strongest of all human instincts. Something like the way He made food taste good, so we'd be sure to get our vitamins each day.

BOB: Golly! The way He figured everything out!

FATHER: He sure did. But—now here's the important thing. This feeling of desire, like our appetite for food, was instituted for its own special purpose in God's scheme of things. You know what happens when you stuff yourself with cake and cokes until you're ready to pop.

BOB: Sure! I get a stomach-ache!

FATHER: You bet. Well, it's the same way with desire. Men begin to feel it occasionally as soon as they start to grow up. I did when I was a boy. You will too. But always think of this. Whenever you feel the stirrings of desire within you, remember that God is getting your body ready for the great calling of fatherhood, to be His partner in creation. So guard that desire, as something holy. Don't waste it. Keep it unspoiled for the girl who some day will be your wife. Get it?

BOB: Got it, Dad.

FATHER: Fine. If you have any questions, come and tell me about them. And now, about any of those thoughts you were asking about. Don't let them worry you. When they come, and they will every so often, remember that you can *always* knock them kicking with this simple one-two punch: a quick little prayer, then some work, any work or sport as long as it's hard!

(QUICK CHANGE) Which reminds me. How about coming out in the back and seeing if you can sneak that new curve past me the way you did last Saturday?

BOB: (PICKING HIM UP) G'wan! That's easy. You couldn't hit that curve if it was a basketball!

FATHER: (GOING AFTER HIM AS BOB LAUGHINGLY DUCKS AWAY) Why you fresh young Turk! I'll show you why I hit .360 with the Bearcats . . .

(AS HE GOES OUT DOOR AFTER BOY) Trouble is you kids think anyone over 21 has to travel in a wheelchair.

Oooh-ouch! There goes that confounded back of mine again!  
(TRAILS OFF MUTTERING AS BOB'S LAUGHTER  
FLOATS UP THE STAIRS)

(MUSIC: PROGRAM THEME . . . UP AND OUT)

## THE MARRIAGE UNION

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### Fourth of Four Recordings for Parents

(MUSIC: SUITABLE INTRODUCTORY THEME . . . DOWN UNDER  
BRIEFLY AND OUT)

ANNCR: This is perhaps the most beautiful, and also the most useful,  
of the four recordings.

How many times have even the best of mothers stumbled into embarrassed evasiveness when it comes to the fateful words which would properly describe the physical union of husband and wife? The result, of course, has been that many young girls have had to pick up this information piecemeal from companions, or else have gone into marriage with an incomplete knowledge which could mean great unhappiness for herself and her young husband.

Actually, the essential facts of the physical union can be used to illustrate the sublime spiritual beauty of marriage. The story is given truthfully, simply, yet with an economy of detail which enables the young girl to take in this final chapter in the story of creation without shock or embarrassment. The frank use of technical terms is never allowed to detract from the basic beauty of the Divine Plan.

Notice one striking innovation here—the fact that *both* parents give the instruction together. This would not be possible, unfortunately, in all cases, but it has tremendous advantages. The way father and mother supplement each other, the blend of the physical and spiritual, the light touches of family humor—all these keep the scene natural and free from undue embarrassment. And they round out the true ideal of family unity which is the cornerstone of marriage.

(MUSIC: BRIDGE . . . SEGUE TO . . .)

(VICTROLA—LAST STRAINS OF "I'LL BE LOVING YOU ALWAYS"  
—MUSIC DOWN UNDER TO:)

KITTY: (FIFTEEN) Mmmm—*mh!* I like sweet music, don't you, Mother?

MOTHER: (ABSENTLY—SHE'S KNITTING) Mmm—I suppose so.

KITTY: I can always study best when there's soft music playing.

MOTHER: I don't see how you can concentrate.

KITTY: That's nothing. That son of yours always has one of those Cab Calloway records going full blast upstairs when *he's* studying, and he has those awful medical books to wade through. (THIS REMINDS HER OF SOMETHING) Uh . . . Mother . . .

MOTHER: Yes, dear.

KITTY: Mother, what do . . . husbands and wives do when they get married?

MOTHER: (STARTLED IN SPITE OF HERSELF) What do husbands and wives—(QUICK RECOVERY—CASUALLY NOW) Why do you ask, dear? ..

KITTY: Well, there were some drawings in Bob's textbook. I didn't mean to look at them, honest. And then some of the older girls—well—

MOTHER: You mean they talk about . . . things, sometimes?

KITTY: Yes! Only they stop when they see me coming.

MOTHER: (MUSINGLY) "What do husbands and wives do when they get married?" It's quite a beautiful story, dear. And I suppose it's time you knew. Let's ask your father to come in, too.

KITTY: (IN SUDDEN EMBARRASSMENT) Daddy? Oh, no!

MOTHER: (CALM) Why not?

KITTY: But, Mother, he's a *man!*

MOTHER: Kitty, what a husband and wife do when they are married is the last chapter of a story I started telling you when you were a little girl, the story of how you were born. And since your father and I joined with God to give you life, it's only natural that we should tell you that story together, isn't it?

KITTY: Why—yes, Mother. I never thought of it that way.

MOTHER: Getting him away from those boxing bouts on the television will be something else, I'm afraid. (CALLING) George! . . . Oh, George!



FATHER: (OFF MIKE) Call me, Jane?

MOTHER: Yes . . . Come here for a minute, will you, George?

FATHER: (OFF MIKE) But Jane, Robinson's got him on the ropes and—(EXCITEDLY, FADING OFF) He's down!

MOTHER: (RESIGNEDLY) See what I mean? (KITTY GIGGLES) George! Come here this instant! It's important!

FATHER: (COMING ON MIKE) Good night, Jane! Do you *have* to think up something "important" every time there's a good fight?

MOTHER: (WITH A MEANINGFUL INFLECTION) George, Kitty was just asking what husbands and wives do when they get married. I thought it might be nice if we told her the story together.

FATHER: What husbands and wi . . . (RECOVERS) Why—sure, Kitten. You start it off, Mother. I'll put in my two cents' worth as you go along.

MOTHER: Well, dear, you remember in religion class how you learned that marriage makes two people one?

KITTY: Mm-hmm.

MOTHER: It makes them one in mind, one in spirit and one in body. Now think back to when you were a little girl. Remember how you used to hug that raggedy stuffed doll of yours?

KITTY: (EMBARRASSED LITTLE LAUGH) Yes, I suppose I hugged the stuffing right out of her. I—I guess that was pretty silly, wasn't it?

FATHER: Shucks, no. You were doing just what all human beings do when they love someone.

MOTHER: That's it. We all instinctively want to be "one" with the person we love, so we like to be near them and hug them close. Remember how we cuddled you when you were little?

FATHER: When we weren't using the slipper on you!

KITTY: (TEASING HIM) Why, Daddy, how can you say such a thing? You *know* I was a model baby!

FATHER: (CHUCKLE) Well, guess I've seen worse.

MOTHER: George, you're no help at all. Be serious for once in your life! . . . You see, dear, this human desire to be united with the one you love was planted in all of us by God for a purpose—and it carries over into married life.

KITTY: But how, Mother?

MOTHER: I'm coming to that. You see, when God made a man's body and a woman's body, He so designed them physically that they could become like one body in marriage, just as they become one in mind and in spirit.

KITTY: But I don't understand *how*.

FATHER: Of course you don't, Kitten. When your mother speaks of God making men and women differently, she means that a man comes out and says what he has to say, while a woman always has to beat around the bush. (BOTH LAUGH)

MOTHER: Now, George.

FATHER: Look, honey. Remember when you busted into the room one day when Mother was changing Jimmy, and you first noticed that he was made differently from you?

KITTY: Yes, and you told me it was so you and Mother would know which of us was a boy and which was a girl.

FATHER: That's right. And with you the tomboy you were, it was about the only way we *could* know! . . . Well, God had another reason, too. Remember later how your mother told you about the different openings in your body, and what they were for?

MOTHER: Yes, I told you there was a tiny opening in the folds between your legs called the vagina—and that when you were married, and if God sent you a baby, the baby would come through that opening when it was time for it to be born.

KITTY: Yes, I remember, Mother.

FATHER: You see, Kitten, God designed that opening in your body for another purpose, too, and that's where this business of desiring to be one with your husband comes in . . . When a man and a woman are married, their love makes them want to embrace each other closely—and this is a very holy thing. For God so made a man and a woman that part of the man's body, which we call the penis, can actually pass into his wife's body, through the vagina.

KITTY: Oh . . . But, Mother . . .

MOTHER: (NOT GIVING HER A CHANCE TO FEEL EMBARRASSED) That is a great deal more than a physical union, dear. When it is properly completed, in marriage, both the husband and wife experience a spiritual joy that is beyond words to describe.

FATHER: And here's why, Kitten. That union was designed by God for another purpose, too. In fact, this one is the most important of all. Remember our telling you once how a seed from the father passed within a tiny egg that grew inside the mother, and that this was how God created a baby?

KITTY: Yes, Dad.

FATHER: Well, it is when a husband and wife are joined in this physical oneness that the seed passes from the husband into his wife. And there God, if He so wills it, creates a new little soul.

MOTHER: That is why both Daddy and I love you so much, honey. You see, you're part of each of us.

KITTY: (NOT EMBARRASSED NOW—BUT STILL A LITTLE OVERCOME) Oh, Mother—That's—that's so *different* from those things the girls at school were saying—I mean, it sounds so—so *beautiful*, and . . .

MOTHER: It is beautiful, dear. And that's why God wants us to guard our bodies—and our minds, too—until we are married. Just the way I'm keeping my wedding dress spotless for you until your very own day comes.

KITTY: (TOUCHED) That's *sweet*, Mother—I'll remember . . . (YAWN) My goodness, look at the time—and I have an exam tomorrow . . . (KISSES EACH LIGHTLY) 'Night, Dad. 'Night, Mother.

FATHER: (AFTER FOUR-SECOND PAUSE) Well . . . (CLEARS THROAT—DON'T BURLESQUE THIS) That wasn't too bad, was it?

MOTHER: (SMILING) They act *so* grown up sometimes, but they're really such babies.

FATHER: No more of a baby than you were when I married you! (WARM LITTLE LAUGH)

MOTHER: (REMEMBERING) I guess you're right.

FATHER: (PAUSE) Jane . . . Want me to tell you something? It's kind of nice having a couple of grown-up babies around the house. *Very* nice.

MOTHER: Thank you, dear. Thank you very much!

FATHER: (HUMS "I'LL BE LOVING YOU ALWAYS" TO FADE)

(MUSIC: PROGRAM THEME UP AND OUT)

## THE PEOPLE IN SOCIAL HYGIENE

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The People in Social Hygiene are male and female; fat, thin and pleasingly plump; red, black, brown, yellow and white; tall, short and up to here. They are 19 to 90; rich, poor and just making ends meet.

The People in Social Hygiene have uniquely powerful biceps and triceps, a result of fighting for the right. Most have a couple of extra vertebrae. Hence, "People in Social Hygiene have more than their share of backbone."

They possess abnormal visual acuity. They see further than Other People, take "the long view". They also see backward, forward and around corners, penetrate obstacles. Thus they always base next steps on what has gone before.

The People in Social Hygiene are Protestants, Catholics, Buddhists, Mohammedans and Latter Day Saints. They are Rotarians, Kiwanians, Lions, Jaycees, Altrusans, Daughters of Isabella, PTA's, Phi Beta Kappas, Knights of Columbus, Colonial Dames. They are members of virtually every organization in North, South and Central America, Europe, Asia, Africa, Australia, New Zealand and the islands beyond the seas.

They see their membership in all these organizations as opportunities to further social hygiene goals. Most organizations realize that programs, resolutions, house organs and bulletins must carry a social hygiene message. Otherwise, the People in Social Hygiene can be very tiresome about cooperation and the need for same!

Economists all over the world ask: a) How do the People in Social Hygiene make one dollar do the work of two? b) How do they manage to get a million dollars' worth of social hygiene results for every dollar spent?

People in Social Hygiene are doctors, lawyers, nurses, teachers, members of the Armed Forces, ministers, priests, rabbis, tool and die makers, public health officers, industrialists, housewives, public health educators, social workers, policemen, farmers, salesmen, plumbers, buyers, salesladies, carpenters, policewomen, sheriffs, hairdressers, bankers, boilermakers, judges, corporation executives, stenographers, clerks, mule skinnners, home economists and grocers.

One or two are said to be "retired persons of means". This has not been verified. People in Social Hygiene never act "retired", anyway.

People in Social Hygiene are strong on action. When they act, Other People know about it. For example, when People in Social Hygiene look at VD statistics, they say, "Fine! Last year doctors reported 620,000 cases. This year they reported 573,000. But that is not the end of the matter. What about the cases *not* found? What about the 100,000 children under 10 who have congenital syphilis?"

So the People in Social Hygiene, because *they* see work to do even when Other People are feeling pretty pleased and complacent, roll up their sleeves, limber up their vocal cords, sharpen their pencils and hatch a fresh, new campaign to stamp out VD and keep it stamped out.

People in Social Hygiene are slow to anger. But they get almighty sore about one thing—sexual exploitation of young people by the prostitution racket. They waste neither time nor energy in deploring, bemoaning, headshaking or tut-tut-ing. Not the People in Social Hygiene! They get busy and plan strategy and tactics with their friends, relatives and neighbors. They declare war on vice conditions and on those who plead for "toleration". And they get results.

Combining well-directed maneuvers with unique visual acuity, the People in Social Hygiene eye the impact of war, mobilization and defense and say, "All these things are bound to affect families and young people. We can't assume that these are temporary problems, that families will somehow 'muddle through'. *We're* taking steps."

#### ***They Study Their Community's Resources***

Yes, the People in Social Hygiene are studying their communities and their resources to prevent personal and family demoralization in these critical times. They're studying their community's cooperation with the Armed Forces in providing character guidance opportunities. They're pressing for parent education and family consultation services. They're encouraging industry to plan ways to preserve the emotional and physical health of workers.

All over the world, the People in Social Hygiene work together. In country after country, during the postwar period, they concentrated on VD control and on the introduction of penicillin therapy for syphilis and gonorrhea. Now they can begin to turn their attention to prevention. Next summer in Paris, at a meeting of the International Union Against the Venereal Diseases, the People in Social Hygiene will sit down together and talk about sex-character education, decide how they can educate to *prevent* VD and go back to their home countries to do it.

Other People often ask, "Don't those People in Social Hygiene ever quit?" Never! When new opportunities open up—the broadening of international social hygiene, for instance—the People in Social Hygiene get down to business all over the world. They exchange ideas, techniques, know-how. The harder they work, the more they see to do.

The People in Social Hygiene won't let Other People rest, either. They keep editors, colleagues, relatives and friends awake nights till they start to spread the Social Hygiene gospel everywhere.

Take a look at the interest everyone is showing in family life education today. You think that's accidental? Not a bit of it! People in Social Hygiene have spent almost half a century, thousands of man-years and every dollar they could lay their hands on to produce books, pamphlets, articles, movies, exhibits and radio programs—not to mention college courses, institutes and adult education—to help parents and others training young people for marriage and family life. They've obtained millions of lines of newspaper and magazine space—all to tell of the need for education for family life, and how to provide it for all young people.

Nobody ever took more seriously than the People in Social Hygiene the slogan, "In union there is strength." That's why they're strong for community organization. They don't stop because they haven't a special social hygiene organization all their own—they know they can do their job in a Health Council, a Council of Social Agencies, a mental hygiene society or a tuberculosis association.

There's only one day when the People in Social Hygiene demand the limelight—not for themselves, you understand, but for the things they believe in. That's NATIONAL SOCIAL HYGIENE DAY. Every February the People in Social Hygiene observe SOCIAL HYGIENE DAY (or week or month, for that matter), in thousands of cities and towns all over the United States, Canada, Central and South America, Great Britain, Japan, France, the Territories, Australia, New Zealand—just about everywhere but Pago Pago. (And Pago Pago is coming along!)

In short, the People in Social Hygiene are convinced. They convince others. If you're not One of Them now . . . you will be soon. Might as well make it today as tomorrow. Join the People in Social Hygiene on SOCIAL HYGIENE DAY. You have to start somewhere!

### **HAVE YOU . . .**

Renewed your ASHA membership for 1951?

Mailed your 1951 subscription to the JOURNAL OF SOCIAL HYGIENE?

## BEHIND THE BY-LINES

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### Edward B. Lyman

Public relations expert and outstanding Catholic layman, Mr. Lyman is assistant to the president of Fordham University; chairman of the Catholic Action Committee, Archdiocesan Union of Holy Name Societies; program director of the Catholic Family Institute; and president of the American Public Relations Association.

As president of the Coordinating Committee of Catholic Lay Organizations, Mr. Lyman promoted the WNBC radio series, "Here's to the Family," sponsored by the committee and heard by 3,600,000 every Sunday last winter.

He spent nearly 20 years with Standard Oil of New Jersey, traveling over much of the United States and Latin America, coordinating public relations activities of subsidiaries. During the war he directed the public and employee phase of the aviation gasoline program for the Petroleum Administration for War in Washington.

Mr. Lyman was associate director of business development for the Cities Service Company before joining the Fordham staff in 1947.

In the Gilbreth tradition, he is a family relations authority from personal experience. "Cheaper by the Half Dozen" might be the title of his memoirs as the father of six.

### Charles Walter Clarke, M.D.

Closely identified for 37 years with the social hygiene movement in this country and abroad, Dr. Clarke joined the ASHA staff in 1914 and in 1937 became executive director.

After World War I, during which he was a captain in the AEF, Dr. Clarke directed the VD control activities of the League of Red Cross Societies in Geneva and was a field representative for the League of Nations.

During World War II, he was a consultant to the Secretary of War.

Deeply concerned about local health problems, Dr. Clarke organized the New York City Health Department's bureau of social hygiene. At present he is a consultant to the New York State Department of Health and to the United States Public Health Service.

Born in Seattle, Dr. Clarke studied at the University of Washington and at Harvard and received his medical degree from the University of Edinburgh, where he was a medalist in clinical medicine.

As clinical professor of public health practice, Dr. Clarke has taught at Harvard since 1943. He has written numerous articles for medical journals.



## BOOK NOTES

*Youth Grows into Adulthood*, by Jacob A. Goldberg, Morey R. Fields and Holger F. Kilander. New York, Chartwell House, Inc., 1950. 246p. \$2.88.

Although adolescents of high school age will derive the maximum benefit from this book, parents, teachers and youth leaders will find much material of practical assistance to them.

Part One, *Youth Grows Socially*, explains why social maturity is important, gives a list of questions by which the reader can find out what traits will make him unpopular, enumerates the qualities of a leader, and provides some practical suggestions for improving personality. Good grooming and dating behavior are other topics for which check lists are provided, followed by "things to do."

Part Two, *Youth Grows Physically and Emotionally*, discusses maturity with the changes occurring during adolescence, the value of moral conduct, heredity and human reproduction, each chapter having its own summary.

Part Three, *Youth Becomes an Adult*, contains a brief history of the family, a consideration of factors in mate selection, and a discussion of the engagement period, marriage and parenthood.

An index and bibliography complete the volume. For youth lead-

ers and parents, there is a guide which provides teaching material and suggested techniques. The high school youth will not only find many of his problems answered, but will be convinced that right habits and attitudes are important for his own self-respect and the respect of others.

*The Family Looks at Life*, by F. G. Scherer. Portland, Oregon Tuberculosis and Health Association, 1950. 38p.

This summary of the physical, mental, social and spiritual factors in sex education maintains that the home and well-balanced parents can best give children information and right attitudes in an atmosphere of emotional stability. "It (sex guidance) certainly belongs primarily in the home as a normal natural topic to be identified with family life." On such a foundation the church, school and leaders of youth can build.

Questions of the young child should be answered briefly with the correct vocabulary. As the child grows older, he should be given an increased sense of responsibility, so that when he reaches adolescence he will have respect for his reproductive processes and see them as part of the Creator's plan.

There is a short section on the venereal diseases and prostitution, and each section is followed by a list of questions and references, the whole attractively illustrated in a modern, casual manner.

*How to Live with Children*, by Edith G. Neisser and the Association for Family Living staff. A Better Living Booklet. Chicago, Science Research Associates, 1950, 49p. 40¢.

Designed to help parents and teachers meet the emotional needs of children, this booklet lists six ways in which children can be guided toward a happy adulthood: by understanding how they grow, by giving them love, emotional security, a feeling of belonging, consistency in their daily life and opportunities for fun.

If parents understand the problems of their children, they are better able to find constructive solutions, nor are they afraid to maintain sensible controls on conduct. They will perceive that growth is not a steady progression, but something like "going up a switch-back mountain trail," each child having his own rate and rhythm, all going through the same stages.

Numerous common anxieties of parents and teachers will be assuaged by the author's simple explanations of problems that arise, many of which are illustrated by little anecdotes of home and classroom situations.

Miss Neisser concludes that if parents are well-balanced in their own lives, they need not fear that certain techniques for producing desirable behavior may be wrong; their attitudes and their overall relationship with their children are what count.

*Family Living*, by Evelyn Millis Duvall. Edited by Dora S. Lewis. New York, Macmillan, 1950. 410p. \$2.60.

This textbook, first of a new series in home economics under the same editorial supervision, has grown out of the author's experience in directing workshops in family life education at the University of Tennessee, Indiana University, Iowa State College and the University of Chicago between the years 1945 and 1949.

The hundred and more teachers and educators who took part in these workshops have helped to shape the content out of their own experience in high schools in 31 states, Canada and England. The result is a concise, clear and stimulating text, admirably set up to aid the high school teacher and to give the high school student the insight and facts needed at this period in life.

The material is presented in six units, each of which is complete in itself for teaching purposes. The unit titles indicate the scope: Unit I. How Your Personality Grows. Unit II. Living in a Family. Unit III. Getting Along with People. Unit IV. Looking Forward to Marriage Someday. Unit V. Children in Your Life. Unit VI. Our Modern American Families.

Several chapters, provocatively titled (examples: How Grown Up Are You? . . . Going Steady . . . The Right One for You . . . What Families Are For Today . . .) make up each unit.

Humorous and charming pen and ink sketches by Mabel J. Woodbury add interest. Excellent reading lists accompany each chapter, appendices list sources of films and filmstrips, sources of pamphlets, and professional and popular magazines of teacher-student interest.

A good index is the final helpful item in this good book, which social hygiene workers as well as teachers will find useful.

JEAN B. PINNEY

*Facts of Life and Love for Teen-agers*, by Evelyn Millis Duvall. New York, Association Press, 1950. 360p. \$3.00.

In this day of ever-mounting perplexities for teen-agers, we welcome a wholesome and inclusive guidebook such as this to put into their hands. Its 360 pages are aptly divided into four parts: "Becoming Men and Women", "Deepening Friendships", "Loving and Being Loved", and "Heading Toward Marriage".

The straightforward and readable quality of the subject matter is greatly enhanced by numerous clever sketches by Ruth Belew, and excellent photographs of the exhibit, "The Miracle of Growth", in the Museum of Science and Industry, Chicago.

In Part One there is a well-rounded discussion of the maturing process in both girls and boys, including many of the problems and fears so often troublesome to

young folks. In the chapter entitled "Where Babies Come From", there is included a clear, concise presentation of "The Rh Factor", and under "Sex Troubles and Worries", such often-avoided topics as "Getting into Trouble", "Syphilis—", "Gonorrhea—", and "Masturbation".

Parents themselves would do well to read all of this fine book, especially the second part, which includes the know-how of dating, with its necessary family understanding and cooperation.

In Part Three, one finds "How Can You Tell if You Are in Love", "Petting", "Saying No" and "Love Out of Bounds", and in Part Four, "The One and Only", "Becoming Engaged" and "Getting Ready for Marriage". Unbiased consideration is given to these and many more subjects that may mean anxious days or sleepless nights for searching young folk. For example, Dr. Duvall covers how one can gracefully refuse a smoke, a drink or a goodnight kiss; the problem of crushes; and why it may not be wise to go steady in the early years.

The scope of information in this book reflects the thorough training of the author and her experience both as a mother and as a family counselor. The book is, as its title tells us, facts in place of fiction, idealism without preachiness. It would be a source of vital aid to a puzzled teen-ager and a worthy addition to a library shelf.

HILDA C. STANDISH, M.D.

*The Sociology of the Patient*, by Earl Lomon Koos. New York, McGraw-Hill, 1950. 264p. \$3.00.

This book instills in the student nurse the need for understanding a patient's problems in relation to his background and social and physical heritage. In the chapters on the family, it is made clear that the nurse's care and teaching should be modified by a knowledge of the changing patterns of American family life, with its cycles, problems and interrelationships, all affecting the patient and his illness.

The nurse should know the needs of a particular family, its weaknesses and strengths, and how she can guide it to the proper community sources of help.

Of special interest to the social hygienist are these statements: "As responsibility for successful family living is increasingly placed upon the individuals concerned—rather than being simply a matter of conforming to rigid patterns set by the society—more knowledge is required of what successful marriage and family living involve. . . . While there is much to be said for the policy of allowing young people to make their own choices in marriage, a knowledge of what family living demands seems a necessary part of their education if this freedom is to be theirs."

### Good New Films

*Family Circles*, by National Film Board of Canada. New York, McGraw-Hill, 1950. 16mm sound. 31 minutes. \$100.00.

Principally for parents and teachers but of interest to all groups concerned with child welfare, "Family Circles" shows, through concrete examples, how home and school supplement each other when their relationship is a close one.

The individual child is the test of the effectiveness of their cooperation. One child's school achievements are met by parental indifference; another's by disparagement; a third child's homework is respected by his parents, who also strive to give him the right social attitudes to replace false ones he has picked up from school companions.

This film points up the need for proper emotional and physical background for every child, to be provided through cooperation between home and school, child specialists, members of the PTA and even of the whole community.

*Who Will Teach Your Child?*  
New York, McGraw-Hill. 1950.  
16mm sound. 24 minutes.  
\$85.00.

Directed toward the same audience as "Family Circles" with perhaps greater community emphasis, this film shows through a series of classroom situations that the teacher who can skillfully guide young minds must have superior talent and training. Our teacher-training colleges, our teachers themselves and our communities must respect teaching as a worthy profession and must work together to achieve the best in teaching ability.



Because of the intimate nature of the human drama which is the matrix of social hygiene, few realize the scope and quality of ASHA's daily mail. To individualize social hygiene is to open a vast Pandora's box of human experience, human tragedy, human longing for health and happiness. Because the term *social hygiene* fails to connote these qualities in our work, we shall print from time to time selected letters to ASHA. We hope that you will comment, through this channel, on social hygiene matters uppermost in your mind.

Dear Sirs:

I am the \_\_\_\_\_ Orderly for C Btry 504 at AAA \_\_\_\_\_.

While placing your leaflets on the shelf, I picked one up and started to read it. It has a lot of sense to it.

I enjoyed very much the poem, "If," and would like to know if you could send me the complete poem. I would appreciate it very much.

Thanking you,

P.S. All of the fellows enjoyed your leaflet, and I think it helped some of them.

Detroit, Mich.

Gentlemen:

Please forward all available free material and leaflets for study by our P.T.A. Group. We are beginning a library, and if you care to recommend books we should purchase, please do so.

Mrs. \_\_\_\_\_

Cleveland, Ohio

Gentlemen:

My doctor has just informed me that I am an expectant mother. As this is to be my first baby, I am very much interested in any literature you have to offer that will help new parents to have and to keep our baby healthy.

If you do not have this literature, could you tell me where I could obtain it? Thank you.

Sincerely yours,

Mrs. \_\_\_\_\_

Trenton, N. J.

Dear Sir,

I am faced with the problem of telling my 12-year-old sister the "facts of life" and I do not know how to go about it. Your name has been recommended to me and I would appreciate any help you can offer.

Sincerely,

Miss \_\_\_\_\_

Boston, Mass.

Gentlemen:

Please send me any information you have on what to get for a 13-year-old girl to read. Also, anything that I should read as a parent to help give my daughter the right sex knowledge. I am enclosing 25 cents for expenses or for the 5-cent books.

Thank you.

Mrs. \_\_\_\_\_

Brooklyn, N. Y.

Dear Sir:

I am a parent of a pre-school child and would appreciate receiving all information and booklets about teaching her sex and other matters of family living.

Thank you very much.

Mrs. \_\_\_\_\_

Detroit, Mich.

Gentlemen:

My doctor has recommended that I get a copy of the pamphlet entitled "Education for Marriage" by Max J. Exner. Also "Making Marriage Last" by Ray H. Everett.

If you can furnish me with these, would appreciate your telling me the charge, etc. Also, do you have any pamphlets on sex education—that is, for a young man of 18?

Thank you.

Sincerely,

\_\_\_\_\_

Chicago, Ill.

Gentlemen:

I am now preparing to teach 7th and 8th grades, and I am in need of material dealing with sex problems. Please send any free material you have and a price list of other materials. Thank you.

Miss \_\_\_\_\_

Pasadena, Calif.

Dear Sirs:

I do not know whether I am still a member of the Association. At any rate, I must have the JOURNAL. I am enclosing my membership fee, and you will credit it if I am still enrolled.

Sincerely,

Mrs. \_\_\_\_\_

Lenoir, N. C.

Dear Sir:

We have returned your small exhibit of publications in yesterday's mail.

The exhibit is most attractive and was well received by the 150 parents and teachers attending the institute.

We certainly appreciate your interest and cooperation in our first Family Life Institute. We feel it was quite a success and marks the beginning of a bigger and improved program in Caldwell County.

Again, thank you.

Sincerely yours,  
Frances E. Williamson  
Health Educator

## THE LAST WORD

The American Social Hygiene Association will hold its 38th annual meeting in New York City, January 30, 1951, in the Green Room, Hotel Madison, 15 East 58th Street. There will be three sessions:

3:00 p.m. Final meeting of the 1950 Board of Directors

4:00 p.m. Annual business meeting of Association members, with reports of committees and election of officers

5:00 p.m. First meeting of members of the 1951 Board of Directors

Members may submit suggestions and proposals regarding program, selection of officers and administration of the Association's affairs for referral to the appropriate standing committees and the Board of Directors for study and action.

Winifred N. Prince, Secretary  
American Social Hygiene Association



## AMERICAN SOCIAL HYGIENE ASSOCIATION

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### *Officers and Directors for 1950*

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**SAFEGUARD OUR STRONGHOLD**

**. . . the Family**



**Observe National Social Hygiene Day, February 7, 1951**

- ★ Preserve health and prevent tragedy by stamping out VD
- ★ Protect young people from vicious influences by repressing commercialized prostitution and allied conditions
- ★ Meet the special needs of persons away from home, particularly of youngsters seeking "adventure," by expanding opportunities for recreation, education and spiritual growth for everyone
- ★ Strengthen family life now and tomorrow by providing sex-character education and family consultation services

**Join with your social hygiene society or other group to  
FIGHT FOR THE FUTURE AND THE FAMILY . . . WORTH FIGHTING FOR**

★            ★            ★            ★            ★            ★

**THE AMERICAN SOCIAL HYGIENE ASSOCIATION  
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